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# **The Sun of Korea**



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**Jose Francisco Aguilar Bulgarelli**

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**The great leader President Kim Il Sung  
at his writing**



## EDITOR'S NOTE

*The Sun of Korea* came out in Spanish in San Jose of Costa Rica in January 1982.

In this book published in commemoration of the 70th birthday of the great leader President Kim Il Sung, the author Jose Francisco Aguilar Bulgarelli, chairman of the Executive Committee of the Latin American Institute of the Juche Idea and director of the Board of the International Institute of the Juche Idea, writes about the leader's glorious revolutionary history, immortal exploits and lofty virtues and the profound principles of the Juche idea, furnishing concrete materials for them.

Besides, he gives an impressive account of the dear leader Comrade Kim Jong Il's extraordinary ideological and theoretical activities and his wise guidance of the revolution and construction.

The editorial board publishes this book in English translation.

*February 1984*

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*I dedicate this book to President Kim Il Sung on the occasion of his 70th birthday.*

*Today when the peoples who love freedom and independence are making preparations for grand celebrations of this happy event, I would like to contribute this book which I have written with a high respect and reverence for him.*

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## PREFACE

It is rather difficult for this book to cover all the struggles President Kim Il Sung has waged for the people and the priceless contributions he has made to the world revolution. Therefore, I will briefly introduce to the comrades in Latin America and to the Spanish-speaking people in other continents his struggle for Korea's liberation, socialist construction and his correct policies based on the Juche idea.

So, this is not a perfect writing but merely a rough description of the most important events and the basic contents of the Juche idea. I hope this will be a guidebook for the readers to have an interest in better understanding the modern history of Korea, the significance of the Korean people's struggle in the context of the world revolution and the Juche idea.

The Juche idea is not an idea which concerns the Korean people alone. It is of significance for the people who want to make a revolution at present.

Today, therefore, the Juche idea is studied and disseminated all over the world. Specialized research institutes have been formed and carry on their activities with the help of scholars of all continents.

In brief, what I want is to acquaint people with the principles of the Juche idea. If this object is achieved, I shall be very happy.

**Jose Francisco Aguilar Bulgarelli**

*January 1982*



## Chapter I

# GREAT EXPLOITS

### 1. MY FIRST MEETING WITH THE GREAT LEADER AND THE JUCHE IDEA

I would like to trace my story to its very beginning. To me, as to many people in Latin America, Korea had until 1969 been no more than a distant country in the East that had gone through a severe war. We had merely sympathized with Korea in the sense that this country had waged an anti-imperialist struggle and had been divided into north and south.

I must confess that I had until that time hardly known what was going on in this part of the world and what kind of society the Korean people were building. Usually I had only been preoccupied with my own cares and so, forgotten that they were waging the same struggle as ours and that the events taking place in the far-off places were related to our own history. As for proletarian internationalism, all we did was to extend solidarity on a few occasions and no more.

We already came to realize our wrong attitude, and learned about the struggle waged for the world revolution and against US imperialism, the common enemy, throughout the world for many years, which we now regarded as our own.

However, many comrades do not know yet what is going on in Africa when the whole of this continent is up in the struggle for independence, and are not well informed of the new prospects of the labour movement in Western Europe and even the actual conditions in the socialist countries and different aspects of the building of communism.

On the occasion of the World Conference of Journalists against US Imperialism held in September 1969, we had an opportunity of visiting the DPRK for the first time. The realities taking place in Korea suddenly spread before our eyes. And we saw a people who rose from the war debris for 15 years after the war and have been building a socialist society.

We were struck with admiration by many things. We saw in reality completely new and modern cities full of many fine buildings, wide and clean streets, green belts, beautiful public establishments and dwellings convenient for the people. This was all alike everywhere in Korea and there was little difference between the capital city and remote, out-of-the-way areas. Great changes brought about in the countryside were to be seen. Owing to the correct policy set forth for the genuine revolution in the countryside, agricultural production increased at a high rate which was beyond imagination.

What surprised us still more were industries. Large steel plants which constitute the foundation for the development of heavy industry, have been erected. Though small, Korea is indeed a great economic power. We could see that in this country great importance is attached to education which is the basis for the masses of the people to work wonders and achieve amazing material results.

Electrification and many huge irrigation projects were nearly completed in the rural areas. We could not suppress our astonishment at the sight of the industrious people

who were not content with their successes but were eager to create still better things and made progress in all spheres of activity.

Not only in the economic and material field, but also in the cultural field, remarkable progress was made. We could see this in art performances including operas which were of high artistic quality and deep revolutionary content.

During our first visit we perceived the pain of the Korean people, the only one, namely the pain caused by the division of the country.

We paid a visit to Panmunjom on the Military Demarcation Line. The haughty attitude of US soldiers aroused our hatred. We staged a demonstration then and there against them who were occupying and soiling the territory of Korea, with slogan-boards in our hands and shouting. Through this we clearly showed them our curses upon their attitude and our contempt for everything they were doing.

During the World Conference of Journalists against US Imperialism we understood clearly the independent foreign policy of Korea which respects the stand of others with warm internationalism and defends with dignity the lofty banner of struggle for independence and sovereignty. All this, however, could not come from nothing. The ideological unity of the Korean people, the secret that enabled them to build up in a short span of time the country which the US imperialists had said could not rise to its feet again in 100 years, was promoted by some powerful force. During our visit we gradually came to know about the leadership of Comrade Kim Il Sung.

Presented before our eyes were his struggle for the people and his whole life dedicated to the happiness and independence of the Koreans. He fought the enemy with indomitable courage, always showed the right path with

his brilliant wisdom and gave his great love to his people. This made him a true father for all the Koreans.

We saw little by little the secret of the success in the revolutionary struggle. It lay in the leadership of the great leader and his correct policy even in the difficult moments of battles. As the Korean people told us a great deal about it, Comrade Kim Il Sung upheld the great banner of the Juche idea and the Korean people could score great results, inspired and led by this idea.

From the first moment we felt great sympathy with the Juche idea created by Comrade Kim Il Sung. Because we thought the idea fine and great, it led the Korean people to make such great achievements as we saw with our own eyes. We asked the Korean comrades about the significance of the Juche idea. They explained it to us. The Juche idea attracted our attention and we made a firm determination to study it more deeply.

Through this visit, we came to respect and love the noble-minded and brotherly Korean people who spared nothing for their friends but are prepared to fight against the enemy as bravely as lion. The Korean people is a people who love their country, value their cultural heritages and are firmly determined to make revolution to the last.

We deemed it our unavoidable duty to introduce, back in our country and our continent, what we saw in Korea, win many friends for Korea and conduct the solidarity movement for its reunification on a large scale. In Costa Rica we founded the Costa Rica-Korea Friendship and Cultural Society and saw to it that our compatriots know Korea better, thus fulfilling our first determination.

Such work was also carried out throughout Latin America. Many people who had been to Pyongyang or attended the conference of journalists, conducted such work in their respective countries. Here we cannot but make a remark about Genaro Carnero Checa, a close friend



of ours, who has departed from our side. With his inexhaustible enthusiasm and vigour, he was a real pioneer in our continent in the work of publicizing the reality of Korea.

We gave publicity to President Kim Il Sung and his truly legendary revolutionary achievements, his important theoretical contributions to the world revolution, his brotherly attitude towards the people the world over and the fact that he enjoys the deep respect and love from the people of the world for that.

During this visit, we saw from distance President Kim Il Sung making the congratulatory speech at the opening ceremony of the conference. His speech left a profound impression on us because it was very clear and revolutionary and set out the most important tasks before the anti-imperialist journalists.

The personality of Comrade Kim Il Sung, the great leader of the Korean people, has deeply penetrated our hearts.

The Korean comrades also commanded our ever-increasing brotherly love. For this reason, we proudly say that we regard ourselves as true brothers of the Korean people who always showed love and friendship for us.

## **2. WHY IS HE CALLED THE "GREAT LEADER OF THE KOREAN PEOPLE"?**

President Kim Il Sung is the genuine leader of the Korean people. He earned this appellation while he was traversing the road of struggle and selfless service for the happiness of the Korean people, a road of victory and glory.

Comrade Kim Il Sung was born into a poor family in the bosom of the people. But his family was preeminent for its patriotic and revolutionary position. His great-grandfather Kim Ung U distinguished himself in the battle of sinking the US pirate ship *General Sherman* dispatched by the US aggressors to the vicinity of Pyongyang in 1866 as a scout for the invasion of Korea. His grandfather Kim Bo Hyon and his grandmother Li Bo Ik were patriots; they always fought against foreign invaders and sent their sons and grandsons to the struggle against the Japanese aggressors.

President Kim Il Sung was born on April 15, 1912, in a village known as Mangyongdae today.

His father Kim Hyong Jik was an outstanding leader of the anti-Japanese national-liberation movement and a revolutionary and patriotic educator. He educated his son in the spirit of loving his country and fighting against the aggressors from his early age.

Kim Hyong Jik, together with other patriots, formed the Korean National Association, a revolutionary anti-Japanese underground organization, in 1917 and waged an active struggle on a nationwide scale. The same year he was arrested, but never yielded to all sorts of cruel tortures. The tortures injured his health. When he was released, he made up his mind to carry on his activities in the areas along the Amnok River. Before leaving Mangyongdae, he wrote this poem:

*Comrade, do you know  
The green pine standing on Nam Hill?  
The rigors of snow and frost  
Make strike  
But life returns  
When spring comes round  
With warm sunshine.*

This poem is today remembered as a symbol of his fighting spirit.

Kim Hyong Jik waged dynamic activity. He formed various organizations and imbued the popular masses with the patriotic idea for the country's independence. As a consequence of the prison life and tortures his health broke down and he died young. But he had sown seeds of struggle against the Japanese aggressors. The Korean people remember him with respect, for he devoted his life to the cause of freedom of the motherland.

Kang Ban Sok, the wife of Kim Hyong Jik and the mother of Comrade Kim Il Sung, was an indomitable revolutionary fighter and an outstanding leader of the Korean women's communist movement. She helped, above all, her husband in his legal and illegal activities. She formed a women's association and fought for the independence of the motherland and the emancipation of women.

Although she suffered from serious illness, she helped her son in his revolutionary activities and fought to the end of her life at the head of the Korean people's liberation struggle without falling back even a step from the patriotic and militant stand.

Kim Hyong Gwon, Comrade Kim Il Sung's uncle, was also a revolutionary who fought for the triumph of the Korean people against the aggressors from his early age. He joined the Korean Revolutionary Army and carried on his activities, when he was unfortunately arrested by the Japanese. He was sentenced to 15-years' prison term. In Seoul prison he fought stubbornly for the Korean revolution to the last moment of his life.

Kim Chol Ju, Comrade Kim Il Sung's younger brother, was also a fighter who, still young, joined the fighting rank which was to lead victoriously the liberation cause of the Korean people against the Japanese imperialists who

were armed to the teeth. He had fought for the cause of the people until he was killed in 1935.

Comrade Kim Won Ju, a cousin of President Kim Il Sung, was also a fervent revolutionary.

We have mentioned all this so as to help the readers have at least a rough idea of the revolutionary, patriotic and militant qualities of the family into which the great leader of the Korean people was born.

Born in this patriotic and revolutionary family, Comrade Kim Il Sung grew up learning from his father's example and hearing from him about the history of the country and the struggles of great revolutionaries.

Young as he was, he would carry out liaison missions given him by his father, crossing and recrossing the Amnok River under the dangerous circumstances in which the Japanese imperialists mercilessly persecuted everyone opposed to their power.

As such a young revolutionary, he personally witnessed the exploitation and brutal persecution of the Korean people by the aggressors and their henchmen, landlords and wicked elements.

When he studied at the Changdok School, he wrote in his notebook:

**"No landlord or capitalist must remain in this world to squeeze others. The Japs, landlords and capitalists are all the same.**

**"Only when they are gone can everyone live a good life in peace."**

Those were arduous days for young Kim Song Ju (the name of Comrade Kim Il Sung in his early days). The anti-Japanese struggle led by his father and joined by all his family members had to move its theatre.

His father Kim Hyong Jik died on June 5, 1926. His death hardened the determination of young Kim Song Ju to carry out the task of national liberation at all costs.

On the recommendation of his late father's friends, he was admitted to the Hwasong Uisuk School. However, the nationalist education given at the school could not satisfy him.

He studied Marxism-Leninism and the results of the October Revolution in Russia, and in those days wrote the first lines of the theoretical theme of the Korean revolution.

On October 17, 1926 when he was 14 years old, he formed the Down-with-Imperialism Union (DIU), the first genuine revolutionary communist organization in Korea.

This union was organized at an important moment in the development of the Korean revolution. Divided into many groups, the Left-wing parties and the nationalist movement were at daggers drawn with each other, desperately attempting to gain support and recognition from the international organizations. The Korean Communist Party had been dissolved, and all sorts of groups appeared and fought to gain an official recognition as a "Party" instead of trying to rally the people.

The DIU formed under such circumstances analysed the developments of the liberation struggle in Korea on the Marxist-Leninist principles and set a correct line to develop the revolution in one's own country.

In order to conduct revolutionary activities on a wider scale, he resolved to move to Jilin.

On his way to Jilin, he stopped at Fusong and, on December 15, 1926, formed the Saenal Children's Union, the first children's revolutionary communist organization in Korea. This organization continued to gain in scope and strength, so that, a few years later, its members played an important role in the anti-Japanese struggle.

In the summer of 1927, he reorganized the DIU into the

Anti-Imperialist Youth League, which was then followed by the formation of the Young Communist League of Korea (YCLK). The YCLK was a vanguard organization giving a unified leadership to various existing organizations of young people.

On January 15, 1928, he founded the newspaper *Saenal*. The newspaper played a great role in organizing the youth who were already rallying around young Kim Song Ju who had demonstrated his quality as a leader in the struggle.

In the summer of the same year he organized a strike in the school against the reactionary teachers who had turned into the stooges of Japanese imperialism and in October and November led the struggle against the construction of Jilin-Hoeryong railway line projected by the Japanese imperialists so as to seize Manchuria.

Through these struggles young Kim Song Ju was recognized as the leader of the anti-Japanese struggle. Many youth and students across the country who were wandering about to meet a genuine leader they could trust and follow, heard about his reputation and came to join the ranks he had organized.

When his reputation began to spread throughout the country, the nationalist bosses and the sectarians who split the Communist Party felt misgivings about him who had awoken many youths and brought them under his influence. Young Kim Song Ju always adhered to the position of unity and led the other organizations to join the anti-Japanese struggle.

But he never once slid into the error of starting a useless struggle in conjunction with other groups which could compromise his right stand.

Hearing about him, the Japs made desperate efforts to find out his traces. As a result, he was imprisoned from the

autumn of 1929 to May 1930. Even behind bars, he carried on the revolutionary struggle and gave guidance to keep it going without interruption.

Even during the hard time he spent in prison, young Kim Song Ju never yielded to the Japs and continued his struggle. He encouraged the youths by setting an example of a true revolutionary.

He did not neglect the ideological confrontation with the sectarians and nationalists who had failed to have a correct outlook on the main struggle against the Japanese aggressors and scrambled for the recognition of the Comintern and went to the length of driving the popular masses into adventurous acts to give prominence to their own forces and gain its recognition.

We lay emphasis on his early revolutionary activities because precisely in this period he applied his Marxist-Leninist knowledge to the realities of Korea to consolidate his Marxist-Leninist stand, perfected his ideas to lead the Korean revolution along the right road and built up the organizational core that would carry out these tasks.

### **3. THE ANTI-JAPANESE ARMED STRUGGLE**

With the turn of the 1930's the catastrophic economic depression which had swept across the capitalist countries could not but exert an influence on Japanese imperialism. The Japanese imperialists made desperate efforts to seek a way out of the economic crisis by invading the whole of Asia and grabbing its resources and use Korea as their operational base.

On the other hand, the sectarians and nationalists

continued with factional strife within their ranks and, in many cases, went to the length of conspiring with the Japanese. At the end of May 1930, they launched a reckless, adventurous uprising in east Manchuria only to cause a tremendous loss to the revolution.

Under such circumstances, Comrade Kim Song Ju called a Meeting of Leading Personnel of the Young Communist League and the Anti-Imperialist Youth League at Kalun. Delegates came from revolutionary organizations in all districts.

At the meeting Comrade Kim Song Ju who had been recognized as the leader of the revolutionary movement put forward a correct action programme for the Korean communists, elucidated the basic principles of the Juche idea for the first time and, on this basis, advanced a policy for the Korean revolution. At that time, he was only 18. He defined the character of the Korean revolution as anti-imperialist, anti-feudal and democratic and set forth the line of anti-Japanese armed struggle. This was a Juche-oriented line which made it clear that defeating Japanese imperialism by the forces of the Korean people themselves was the only correct way.

He also set out the line of establishing an anti-Japanese national united front rallying all the revolutionary forces for a single patriotic purpose and the policy of founding a Party.

The decision of the Kalun Meeting was put into effect, so that, in a short span of time, the broad masses of people were organized and the Korean Revolutionary Army (KRA), a political and paramilitary organization of the Korean communists, was formed that year.

The aim of the KRA was to prepare the people for the guerrilla struggle that was to be started soon. And magazine *Bolshevik* and other publications were issued as an



important means of propaganda. They were distributed far and wide, playing a great role as propagandist-educator and organizer-mobilizer in bringing the correct policies of the Korean revolution home to the masses.

In the spring of 1931, Comrade Kim Il Sung moved the main arena of his activities to the valley of the Tuman River and bent every effort to restore and put in order the destroyed revolutionary organizations and prepare for steering the armed struggle of a higher stage along the right path in the future. In September 1931, the Japanese started the invasion of Manchuria for which they had long been making preparations with the aim of extending their control to China proper, and intensified the barbarous oppression of the Korean people. Resisting the Japanese, the Koreans demonstrated their resolve in every way to put an end to aggression from outside.

On April 25, 1932, Comrade Kim Il Sung founded the Anti-Japanese People's Guerrilla Army (AJPGA), the revolutionary armed forces of Korea, to defeat the strong enemy, thus advancing this struggle a step farther.

That year, he called a meeting of the commanders of the AJPGA and the political workers assigned to the Chinese nationalist anti-Japanese units for the purpose of expanding the armed struggle and strengthening the common front with them. Around this time, Comrade Kim Il Sung set forth a correct political line in accordance with the Juche idea.

Concerning the guerrilla army, Comrade Kim Il Sung said:

**"Guerrilla warfare is, in essence, a people's warfare that presupposes the active participation of the masses. The energetic participation and support and encouragement of the people is the basic condition that guarantees the constant reinforcement of the guerrilla army and the success**

**of guerrilla warfare. Only when there is a solid mass foundation and close ties of kinship with the masses can the guerrilla army break bottlenecks, overcome difficulties and win a final victory however protracted and arduous the struggle."**

(Kim Il Sung, *Works*, Eng. ed., Vol. 1, p. 34.)

The major work conducted between the closing period of 1932 and the beginning of 1933 was to build up guerrilla bases in the valley of the Tuman River. This was by no means easy because the enemy hampered doggedly the establishment of the bases by mobilizing huge army troops.

While setting up guerrilla zones, Comrade Kim Il Sung pushed forward the work of building semi-guerrilla zones which would be superficially under Japanese rule, but, in effect, controlled and guided by the Anti-Japanese Guerrilla Army. With the establishment and consolidation of the semi-guerrilla zones, the guerrilla army not only defended the guerrilla zones well but also was able to rapidly expand the fighting ranks by training the main masses there.

At the same time, many underground organizations under the guidance of the Anti-Japanese Guerrilla Army were formed in the enemy-held areas, and thus favourable conditions were created for struggle. These organizations played a very important role.

Having consolidated the armed forces, Comrade Kim Il Sung put forward a very important political line. He said:

**"In accordance with the law of revolutionary development and on the basis of a scientific analysis of national and class contradictions and socio-economic conditions in our country, the Korean Communists put forward the line that the government that had to be set up in the future should be a**

**people's revolutionary government based on the worker-peasant alliance led by the working class and relying on the united front of the broad anti-Japanese forces."** (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 135.)

In 1933 Comrade Kim Il Sung wrote important works which illuminated the way to unite the people in the revolutionary organizations, wipe out sectarianism and cement the solidarity of the revolutionary ranks. The guerrilla army was further strengthened organizationally and conducted battles successfully against the enemy.

The Jiapigou Battle commanded personally by Comrade Kim Il Sung is remembered as an important one. In this battle the Japanese garrison troops and Self-defence Corps were wiped out and a large amount of arms were captured. Later, in a series of battles the guerrillas scored great successes.

That year Comrade Kim Il Sung received a Comintern instructor. This was an event of great significance.

Because he had already told his comrades that they need not go to other countries for international recognition but should work in such a way as to make people recognize them of their own accord. This year, 1933, when the sectarians were making frenzied efforts to secure international recognition, the representative of the Comintern came to the guerrilla base to have an interview with Comrade Kim Il Sung on its behalf. The guerrilla army continued to wage important military activities and always achieved shining victories. This showed in practice the will of the Korean people for independence.

In March 1934 Comrade Kim Il Sung reorganized the Anti-Japanese Guerrilla Army into the Korean People's Revolutionary Army. According to the accumulated experience, he deemed it high time now to give a new

character to the struggle which had entered on a higher stage.

There is no end of heroic deeds and military feats performed in this period.

From the end of October 1934 to the beginning of 1935 he led the main unit of the KPRA on an expedition to north Manchuria. Back from the expedition, he exposed and denounced, at the Dahuangwai and Yaoyinggou meetings held in February and March 1935, the criminal acts of the chauvinists and their sycophants—sectarian-flunkeys—who did grave harm to the Korean revolution. Thus, he adhered to the principle of the Juche idea, and achieved the unity of the revolutionary ranks again and pushed ahead more energetically with the struggle.

Between the latter part of June 1935 and February 1936, he made the second north Manchurian expedition at the head of the main force of the KPRA. In February 1936 he put forward a new strategic policy to bring about a great upsurge in the Korean revolution. This was necessitated by the new situation created when the fascist states—Japan, Germany and Italy—reached an agreement to start a merciless war to seize new territories. In those days Japan that had occupied Manchuria intensified the economic exploitation of Korea and viciously conducted the fascist repression of the Korean people and took a number of harsh steps to radically strengthen their control over Korea. Furthermore, it pursued the policy of “conversion of Koreans into the subjects of the Empire”, clamouring, “The Japanese and the Koreans are of the same descent”

In February 1936 Comrade Kim Il Sung convened the historic Nanhutou Meeting of the military and political cadres of the KPRA. At the meeting he said:

**“...the Korean communists are faced with the important task of further developing the anti-Japanese national-liberation struggle by building**

**up the revolutionary forces of our people and mobilizing all their efforts."** (Kim Il Sung, *Works*, Eng. ed., Vol. 1, p. 99.)

In the summer of 1936 he set up the base on Mt. Paekdu which was a zone of greatest strategic importance in the revolutionary struggle and has very favourable natural and geographical conditions. At this time, too, he put forward a clear-cut policy without sticking to ready-made formulas. He said:

**"...we intend to form a network of secret camps in the huge forests of Mt. Paekdu, on which the KPRA can depend for its actions, and organize the people in the adjoining areas so as to set up guerrilla bases of a semi-guerrilla-zone type. These will serve as dynamic revolutionary fortresses invisible to the enemy."** (*Ibid.*, p. 101.)

On May 1936 he founded the Association for the Restoration of the Fatherland, which played the decisive role in the later period. The ARF had its Ten-Point Programme which was based on the principles of the Juche idea, which, as an original development of Marxism-Leninism, became a classic document of the anti-imperialist, anti-feudal, democratic revolution led by the working class.

The Ten-Point Programme, like his other works, was disseminated to the whole of Korea, thereby rousing the entire people to the armed struggle against the invaders and inducing them to join the KPRA. Comrade Kim Il Sung quickened the spirit of all the Korean people and fired them with patriotic enthusiasm by his activities and victories in battles.

On June 4, 1937 the historic Pochonbo Battle was fought under the command of Comrade Kim Il Sung, which dealt a devastating blow to the Japanese imperialists.

The news of victory in the Pochonbo Battle instantly spread over the length and breadth of Korea, and the entire people celebrated it beside themselves with joy. This led a great many Koreans to join in the struggle with confidence in victory.

On November 10, 1937 Comrade Kim Il Sung made public a treatise *The Tasks of Korean Communists*. Here he explicitly defined the character of the Korean revolution and clarified concrete tasks for the liberation of the motherland through the strengthening of the anti-Japanese armed struggle and the policy for founding a revolutionary party, a genuine Marxist-Leninist party. This work was propagated throughout Korea to provide the theoretical basis for developing the struggle along the right road. Further, even today it serves as a textbook for many peoples who are fighting for liberation.

From December 1938 to the spring of 1939 the "Arduous March" to the shore of the Amnok River, the northern border, was made. Defeating the enemy in many battles with uncommon tactics in face of all hardships, Comrade Kim Il Sung again displayed his quality as a great strategist. In 1939 the KPRA under the command of Comrade Kim Il Sung routed the enemy forces and won victories in the battles in the Musan area and at Liukesong, Jiaxinzi and other places.

Entering the 1940s a new situation was created. After the outbreak of World War II the fascist states formed an alliance and made a frenzied attempt to stifle the USSR, the first socialist state which had won the revolution.

On August 10-11, 1940 Comrade Kim Il Sung held the Xiaohaerbaling Meeting. At this meeting he made a deep analysis of the new character of the struggle in view of the fact that the Japanese tried to stamp out all forms of resistance movements in Korea and Manchuria in order to conquer the whole of Asia, and put forward a sagacious

policy showing the way to the final victory of the liberation struggle in Korea.

In the years that followed, too, fierce struggles were waged and a big stride was made in the liberation movement. In response to the armed struggle, the people staged strikes and demonstrations. The harsher the Japanese suppressed the Korean people, the more vigorously and strenuously they fought for the final victory. The honourable name of Comrade Kim Il Sung as the great leader of the Korean people and commander of the anti-Japanese armed struggle, was known to the whole world and Japan. As a result, an increasing number of Korean youths were united organizationally, determined to fight as his soldiers in order to secure the final victory in the liberation war.

At last, there came August 9, 1945, the glorious day. That day Comrade Kim Il Sung gave an order for a general offensive to defeat the Japanese imperialists and liberate the homeland.

The patriotic armed forces advanced like surging waves crushing the enemy.

With the support of the people all regions of the country were rapidly liberated. In concert with the military operations the masses raided the gendarmeries, smashed the enemy's offices and seized the areas of struggle.

On August 15, 1945 the Japanese imperialists surrendered to the Korean people. Blustering imperialism bit the dust before the will of the Korean people led by the great leader Comrade Kim Il Sung.

All these facts clearly show why the Korean people call President Kim Il Sung by the honourable title of great leader. He deserved such a title because he loved the people boundlessly and led them to the final victory for liberation by fighting many battles at the risk of his life.

#### **4. THE GREAT LEADER IN BUILDING THE SOCIALIST MOTHERLAND**

In 1945 the great leader Comrade Kim Il Sung returned home in triumph after defeating the formidable enemy in the anti-Japanese war. Now he was confronted with the task of building a new Korea, which was no less hard than the armed struggle. This gave him no time to rest. Many people talked about which road to take. There were even people who claimed that a bourgeois democratic revolution should be carried out.

But Comrade Kim Il Sung, the genuine leader of the Korean people, said that the Korean revolution should be propelled continuously to build an independent, sovereign state, rich and strong, by the efforts of the Korean people themselves. In order to carry out this important task, he stated, the three major objects—building the Party, the state and the army—were coming to the fore. In pursuance of this line he energetically worked.

Consequently, on October 10, 1945 the Communist Party was founded with the fine communists, anti-Japanese revolutionary fighters who had been tried and tested in the long, arduous revolutionary struggle, as its core, and by embracing many communists who had been active in different areas.

Later, the Communist Party was developed into the Workers' Party, a united party of the working masses.

Under the leadership of Comrade Kim Il Sung, the great leader of the Korean people and its General Secretary, the Workers' Party of Korea has till now waged the struggle against imperialism and carried out the glorious task of



mobilizing the people for the building of the socialist motherland. It is now the genuine bulwark and vanguard of the Korean people.

Immediately after liberation the great leader Comrade Kim Il Sung put forward the important policy for founding the Korean Democratic Women's Union, the Korean Democratic Youth League, the Korean Peasants' Union and others, and promulgated the Agrarian Reform Law, the Labour Law, the Law on Sex Equality and the Law on Nationalization of Major Industries.

In the course of carrying out these tasks Comrade Kim Il Sung had to overcome the allegations of the enemy and the insistence of the erring factionalists. Sometimes he would show his quality as the great leader in construction work which was more difficult than military actions.

While carrying out the tasks he had already set out, Comrade Kim Il Sung developed the Korean People's Revolutionary Army into the Korean People's Army, the regular revolutionary armed forces, on February 8, 1948. This is a revolutionary army which has inherited the glorious traditions and experiences of the anti-Japanese armed struggle. The correctness of the policy formulated by the great leader was verified two years later when the Korean people had to defend the sovereignty of their country against US imperialism which was regarded as the most powerful in the world. At the time the KPA smote the foreign invaders and inflicted an ignominious defeat on US imperialism for the first time in history.

Another important task was to found the Democratic People's Republic of Korea.

In the three years after liberation the socio-economic foundations were consolidated and great progress made. And the worker-peasant alliance led by the working class and the unity of the masses of the people were strengthened and, on this basis, a genuine people's

government was established. Thus, the political foundation was consolidated.

As a result, on September 9, 1948 the DPRK was founded in conformity with the wishes of the popular masses. In a very short span of time the DPRK was converted into a developed socialist power.

June 25, 1950 marked the beginning of the hardest time for the Korean people. But they successfully tided over this critical situation under the wise leadership of Marshal Kim Il Sung and by virtue of their unparalleled courage and love for freedom and independence.

The US imperialists' aggression of the DPRK forced the Korean people to wage a fierce war for over three years. The Yankees reduced the whole land of Korea to rubble by employing the most inhuman means. Marshal Kim Il Sung personally led the struggle of the Korean people.

Of all victories, the historic victories in the battle for liberating Taejon and the battle for Height 1211 are especially noteworthy. In the three years of bloody struggle the Korean people staunchly fought only trusting their great genuine leader and won victory. Never for a moment, he forgot the trust of the people, and secured the final victory over US imperialism on July 27, 1953.

The building of the socialist motherland started under extremely difficult economic conditions in which there was not a decent farm implement factory in the country which was lying in ruins. The Yankees prattled in a haughty air that Korea could not rise to its feet again even in a hundred years' time. So terrible were the destruction and havoc wrought by them.

However, the Korean people demonstrated to the imperialists that they had miscalculated and that the will of the people striving for independence and the correct

guidance of a truly popular leader would make it possible to build a socialist power on debris in a short span of time to set a pattern for all countries in the world. A great leader takes no rest at all in difficult moments.

The victorious struggle against US imperialism ended on July 27, 1953, but already on August 5 the great President Kim Il Sung advanced the basic line of economic construction. By marching for a new victory in pursuance of this line, the Korean people proved its correctness.

Started soon was the stage of socialist construction, an important stage in the struggle of the Korean people. Every day he worked hard for many hours in order to bring happiness to the people and to make them enjoy all benefits of modern life.

In this period President Kim Il Sung introduced universal compulsory primary education. And the Chollima Movement, the general line of the WPK in socialist construction, was started and successfully pushed forward. This was followed by the promulgation of the law on the introduction of universal compulsory secondary education, creation of the Chongsan-ri method, publication of the *Theses on the Socialist Rural Question in Our Country* and adoption of the laws on the abolition of agricultural tax in kind and on universal compulsory nine-year technical education.

Then came the introduction of universal compulsory 11-year education, promotion of the ideological, technical and cultural revolutions and new great leaps in the building of the country. Beyond any doubt, socialist construction is advancing farther and is approaching the stage of building of communism.

These policies of President Kim Il Sung, the great leader of the Korean people, have turned Korea into a socialist power, a genuine paradise of the people, which

provides them with job, health service, education, recreation, houses, food and all.

In Korea a paradise for the people has been built and art has highly developed which the popular masses take part in and benefit by. Under the sagacious and correct guidance of President Kim Il Sung the people of Korea have transformed their scenic, rich, good motherland into a thousands of times more beautiful country, a model country. Indeed, it is quite natural that President Kim Il Sung should be called by the title of "great leader" which his people have given him for his brilliant achievements.

However, the great leader and the Korean people have before them the urgent task that must be carried out by all means, the problem of national reunification.

The US imperialist troops still keep Korea divided. This is the main anxiety of the President and all people of Korea. Reunification must be realized without fail within the lifetime of the present generation.

In our last visit, we asked President Kim Il Sung what was the secret of his everlasting youth and energy. He said in answer:

**"I feel much satisfaction with the work we have done. Our people have won independence and carried out the revolution with success, so that they have great wealth at their disposal. Our country has no jobless man, and the people are provided with medical care and shelter. There is no child who cannot go to school nor barefooted boy. Everything is in proper order. But there is one thing we have failed to achieve as yet, and that is the reunification of the country. It gives me the greatest anxiety. Until Korea is reunified I will lead this struggle with unabated energy. Thus when victory is achieved, I shall be most delighted."**

This is why President Kim Il Sung has made many proposals for reunification. Because he loves the people more than anything else, his policies are always just and correct.

At the Sixth Congress of the WPK held in October 1980, he advanced a new proposal to achieve the reunification of Korea by founding the Democratic Confederal Republic of Koryo and its ten-point policy. Today this proposal has the support not only of the Korean people but also of the people of all countries in the world who love independence and justice.

In the struggle for Korea's reunification, too, President Kim Il Sung holds up the banner of independence and sovereignty.

President Kim Il Sung not only commands the high respect of the Korean people but has become a worldwide leader and is known to all countries of the earth.

The Korean people take a special pride in the fact that they have Comrade Kim Il Sung as their leader who always leads them to victory and has converted their homeland into a model country for many peoples in the world.

## **5. THE 70TH SPRING OF THE MARSHAL**

Hundreds of millions of people in the world have boundless respect and reverence for President Kim Il Sung, the great leader of the Korean people. The course he has traversed as a revolutionary and his love for the people provide a shining paragon for true revolutionaries and an example for those who have fought for the emancipation of the people.

Marshal Kim Il Sung is not only a man who conducts extraordinary activities, has performed amazing deeds and puts forward correct policies for the development of the revolution and socialism in Korea, but also an outstanding thinker and theoretician who is making great contributions of universal significance for all of us. The Juche idea was originated in the flames of the anti-Japanese revolutionary struggle, and has been enriched in the course of over 50 years. Today it serves as the correct guiding idea of the revolution in our age. The political leaders who are struggling under the slogan of the socialist revolution in their countries should make a deep study of the Juche idea.

My respect and adoration for President Kim Il Sung grew still more at the glorious moment when I met him and enjoyed his warm hospitality. What I want to say is that when you directly offer greetings to such a person as President Kim Il Sung, you are always filled with the greatest emotion.

On the first occasion of my visit, as I got out of my car, I saw the great man waiting for me as a friend, as a comrade, at the porch of the house, his face beaming with smile. At that moment I felt my heart tighten and shrink and even felt embarrassed to think that I was taking away the precious time from the leader who is engaged in important work for his and the world's people.

But the President treated me so kindly, so unreservedly, so simply that our talk progressed well and smoothly. He now showed his broad insight on world politics, now told me of the successes achieved in Korea, with a high pride in his people, and now even showed concern for our minor personal affairs. This gave us a glimpse of his features as a human being.

I can never forget this reception and think that day a red-letter day in my life. I had already avidly read and

studied the works of President Kim Il Sung, and known about his achievements. And the Koreans who had maintained relations with me over the past seven years had told me about the Korean people's love and highest respect for President Kim Il Sung.

Indeed, this day of my interview with him will remain in my heart for ever and, I am convinced, it will also be a great pride for my children and, further, for their children.

Three years later, I met President Kim Il Sung for the second time. It was an important time when an international seminar on the Juche idea was taking place in Korea. Delegations of over 100 countries (mostly official delegations headed by ministers or high-ranking officials) were staying there.

Needless to say, it was the wishes of all of them to go and offer their greetings to President Kim Il Sung and to be received by so great a man.

But although he had a plenty of work to do and many government delegations to meet, President Kim Il Sung spared time to receive us. So I came to enjoy a great privilege again.

After this visit, I wrote about the deep emotion I felt when I grasped his hand.

At that moment I thought: This is the very hand with which he wrote his works to make the greatest contributions to the revolution of our age, in which he took arms during the anti-Japanese armed struggle, with which he signed the papers declaring the founding of the Workers' Party of Korea and the Republic, with which he pointed to the road of victory in the struggle against the US aggressors, with which he drew up the plan for the building of Korea, and which many heads of state in all continents of the world pressed with satisfaction and pride. And here he was holding out the very same hand towards me. So my

heart was full with pride and gratitude and throbbed with boundless emotion.

In 1981 I had the honour of having the third audience of President Kim Il Sung. He was jovial and simple as before. However, his personality looked nobler. He extended his hand without ceremony, embraced us like brothers and showed us inside. The members of our delegation were overwhelmed with great emotion and at a loss what to do. But he was so unceremonious and kind that we could speak without reserve.

We told him about our continent and the events taking place there. Then he spoke. We seemed to listen to a profound and important treatise concerning the present age and international political affairs. With a conviction which only a person with a very clear-cut principle can have, he commented frankly and unaffectedly on them and analysed problems according to the principle.

We listened to the teachings of the great man carefully not to miss even a word, for he made his time again to talk cordially with us. Time passed so quickly. The respected President invited us to a luncheon as simply as an old friend.

Now at the table, the respected President told us that it was a dinner between friends and so there was no need of protocol or formal toasts, and personally began to serve food to those seated by his sides. We realized again why the Korean people revere and love him so much. He is a great man who transcends history, a great military hero and the most brilliant thinker ever known by mankind. But, at the same time, he is a person very humane and affable, and whose manners make everybody he meets place confidence in him.

Every day we discussed his words and his ideas one by one. Indeed, in a few hours of those days we learned more than we had studied and read in a few years. Recol-



lecting our meeting with President Kim Il Sung, we even today remember what took place at that time with great pride and happiness, and ruminate the true meanings of his words.

The great leader of the Korean people Marshal Kim Il Sung will greet his 70th birthday this coming April.

What a fruitful life and how beautiful it will be if a man can say he is devoting his life to serving and loving the people, and as a true revolutionary, lighting up the whole world with his ideology!

Large numbers of friends in all countries of the world say that on April 15, 1982 the great leader of the Korean people meets his 70th spring. Each year of his life is a bunch of spring flowers he offers to the Korean people, flowers of independence, sovereignty, peace, freedom, work, love, devotion and nobleness, simpleness and greatness.

Greeting this red-letter day, I thought I should present some gift to President Kim Il Sung whom I respect and revere so much. So, I decided to write a book which will show the achievements and theoretical contributions of the Marshal and the successes attained by the Korean people, to present it to him.

This book will be distributed in our continent and help large numbers of American people to gain a deeper understanding of what kind of man President Kim Il Sung is and of all the achievements accomplished by him for the Korean people and for the independence and sovereignty of the world's people.

I hope that this book will contribute to extolling and publicizing the great leader of the Korean people on the occasion of his 70th birthday.

## Chapter II

# THE JUCHE IDEA

### 1. THE JUCHE IDEA IS THE DOCTRINE OF STRUGGLE FOR CHAJUSONG

The Juche idea which has shown the Korean people the road of struggle to free themselves from all manner of subordination has become the guiding idea of all people of the world who are fighting for their emancipation.

In the days of the anti-Japanese revolutionary struggle Comrade Kim Il Sung initiated the Juche idea by developing Marxism-Leninism in a creative way.

By fully applying the Juche idea to their revolutionary struggle, the Korean people have achieved an amazing development and enormous successes in the ideological, political and economic fields. Today the people of all continents want to learn from the Juche idea and it is spreading to the whole world. Thus, groups and institutes for the study of the Juche idea have been set up on a national and a worldwide scale, and scientists and politicians pay special attention to the Juche idea.

Here we are going to give a theoretical summary of the content of the Juche idea in the hope that this book will give the reader a deeper understanding of the ideological system of Juche and help him methodically study the works of President Kim Il Sung.

The Juche idea has a universal nature as the guiding idea of the revolution and construction.

The Juche idea was created in Korea, during the anti-Japanese revolutionary struggle in the process of struggle against the ideological trends of right and "Left" opportunists to build for form's sake a party, however insignificant, and gain the international recognition.

They had no faith in the masses of the people and were following the wrong path of flunkeyism towards great powers.

When he was still young, Comrade Kim Il Sung rallied young people and started struggle, and put forward the correct basic line of the Korean revolution. In this course, the Juche idea was created which regarded it as the cornerstones to trust the popular masses and to draw on one's own faith and strength. Precisely this was its starting point.

These two principles were confirmed further still in the extremely arduous anti-Japanese struggle to defeat the invaders who occupied his motherland, without support from anyone and only with faith in the strength and will of his own people. From the beginning, President Kim Il Sung trusted the popular masses and relied on them in expanding the ranks of the guerrilla forces and securing provisions and equipment.

And according to these principles, he created the methods of struggle suited to the actual conditions, the methods which brought about successes in the ensuing period.

The popular masses make up the overwhelming majority of the population and have creative power. Therefore, it is the masses of the people who transform nature and society and they also create necessary means for it.

What is the Juche idea? It is an idea that one is

responsible for one's own destiny and one has the capacity of hewing out one's own destiny. This leads us to the conclusion that the masses of the people are the masters of revolution and construction and that they are also the motive force of the revolution and construction.

The philosophical principle of the Juche idea is that man is the master of everything and decides everything. This shows the position and role of man.

Man is, in essence, a "social being" with a desire to live independently and creativity. He has a peculiar quality which distinguishes him from other living organisms. Since other living organisms have only a capacity of subsistence, they depend on the surrounding world. But man transforms nature and things in conformity with his will and requirements.

Because of these inherent features, man has an independent stand, an essential characteristic as an independent being. From his creative stand, he transforms nature and things to his advantage. The creative stand gives him the ability of remaking nature as he desires. He is not only a biological being like animals but also a "social being".

A "social being" signifies that man possesses the capacity of creating conditions for subsistence and is conscious of his independent and creative stands, and that he can live by himself by virtue of labour and practice. These conditions enable man to employ tools of labour and means of existence useful to him.

Man has a capacity to create conditions for existence, and such conditions are unlimited. And he can make use of the things created by the ancestors and preceding generations, and in this course acquires social consciousness, a product of society (in which he develops). He possesses this capacity not only as man but also as a social being.

Accordingly, Chajusong and creativity are not born simultaneously with the appearance of man as a biological being. They are products of the experience accumulated through many generations. Another characteristic of people is that they establish conscious and Juche-oriented relations with other people.

President Kim Il Sung said that man is the master of everything and decides everything. Man is the master of the world because he lives on by remodelling it in keeping with his wishes and requirements, rather than fettered to it, namely, because he is an independent being. Through new techniques and scientific inventions, man's sphere of control over nature and the world widens further day by day. Man is the decisive factor in the development of the world because he does not rest content with approaching the world as it is, but remodels it continuously as he wishes.

Man cannot live apart from the surrounding world. So, the relations between man and the material world are important and they are closely related with each other. If man is to be the master of his own destiny, he must take his destiny in hand and hew it out.

Man is the only being capable of changing the world. Therefore, he alone can carve out his destiny and develop it transforming nature and society.

When we deeply understand the Juche idea, we shall come to know that we ourselves are the masters of our own destiny, that any other physical power or supernatural influence are not necessary in hewing out our future, that such strength is to be found within ourselves and that we should have faith in ourselves.

It is often said that the Juche idea places man in the centre of everything and this is right. To put man in the centre is aimed at cognizing the world. This is why we say that the Juche idea is a man-centred world outlook.

## **2. CHAJUSONG AND CREATIVITY IN JUCHE**

The history of social development is the process of emancipation of man from all kinds of fetters and of his struggle to become the masters of nature and society. Man is a social being that develops himself in society. He has not only a physical life but social and political life. Just as a man dies when his physical life is lost, so he is socially dead when he forfeits his political life.

If man becomes a slave shackled to others, his existence loses all significance. So, he defends his Chajusong at the risk of his life.

An independent stand means renouncing the spirit of dependence, using one's own brains, and having confidence in one's own strength and solving all problems by one's own resources.

In fact, one without Chajusong cannot get rid of flunkeyism towards great powers even though he makes revolution, and carries out and defends others' instructions as one's own like a being without reason. In this sense, if a party loses Chajusong and mechanically accepts others' policy not agreeable to its actual conditions, it cannot realize its intentions in the revolution and socialist construction. A country that follows the decisions of big powers in the fundamental problems, tied to them, goes to ruin materially and morally. There can be no socialist revolution apart from Chajusong. This is the basic orientation of the Juche idea expounded by President Kim Il Sung.

The creative stand refers to the method of enhancing

the role of the masses of the people. Man is the master of everything — this alone is not enough. Man should have consciousness as master and enhance his role to remodel nature and society.

While the independent stand is the fundamental stand in the revolution and construction, the creative stand is the fundamental method we should apply in transforming nature and society. Man not only produces necessities for his existence but constantly remoulds himself.

It is man's nature to remodel nature and society according to his requirements and needs. The history of the mode of production is exactly the history of struggle of man to remake nature to his advantage, and the history of struggle to reform society in which he lives.

We have already mentioned the fundamental role of the popular masses in transforming society. The creative stand is one that makes us draw on the revolutionary enthusiasm and creative efforts of the masses. A man who loses the creative stand will lose his human characteristic and act not as a human being but will be like a machine or other living thing.

Man is a social being with consciousness. Consciousness enables man to cognize and comprehend the changes in the process of development and analyse them. Ideological consciousness is the decisive factor which determines human activity and the successes in the revolutionary struggle.

The higher ideological consciousness rises, the more people will endeavour to carry on the revolution by displaying their ability and talents, creative wisdom and zeal. Economic conditions determine social changes dialectically. However, these changes are also effected by people who strive for Chajusong, aware of his role in the process of production.

The most important credit of the Juche idea is that

it defined that man has the capacity of recognizing the contradictions of system and solving them. Every man and every society has the possibility of elevating consciousness and finding the road to independence and liberation.

This possibility does not come of itself but is created and developed through practice and revolutionary education. It can be said that the Juche idea is the correct guide which makes it possible to propel the work of remodelling nature and society by training people to be independent and creative social beings and enhancing their role.

The masses are the masters and motive force of the revolution and construction. But the people in the subordinated countries are not conscious of this role. If the contradictions of system are to be eliminated, the level of consciousness of the masses should be elevated. In order to mobilize the masses to the liberation struggle and construction work, they should first be brought to know their own position in the world and the given society.

It can be said positively that the masses become the motive force of social change when all problems are solved by relying on them. Man's creative power is great and so the collective power of the popular masses will be far greater than that. Therefore, the participation of the masses in taking decisions and actions will guarantee victory in the struggle.

The Juche idea teaches us to solve all problems in keeping with our actual conditions by rejecting dogmatism and applying the universal principles of Marxism-Leninism and the experience of other countries in a creative way.

As we cannot mechanically apply the theoretical contributions of Marxism-Leninism and the experience of other countries to our struggle, we should learn to interpret them correctly.

Here man's creative ability plays the decisive role. A bad



habit hard to break is flunkeyism. All peoples want to be well-off, but they tend to think it is only possible in big countries. Proceeding from this viewpoint, people readily worship and depend on those countries, and thus fall into nihilism. And they come to think their things are all bad and only the things of big countries useful and worthy. Because they think theirs are useless, they deem it unnecessary to remodel them. These people only think it is a waste of time to endeavour to improve their own things.

And no less dangerous is running to the other extreme. This is chauvinism which is to deem only one's own things good and refuse to introduce others' experiences.

Flunkeyism may be manifested glaringly in politics. If one imitates the formulas of action of great powers, even if very friendly, one cannot find a correct path better than the one proceeding from one's own reality.

People who try to attain their independence with the aid of foreign forces, can never be free nor can get rid of the servile, flunkeyist spirit of thinking themselves lonely and defenceless when there is no support from great powers. Such people resort to the artifice of living at the expense of others.

This is a theoretical summary of the Juche idea. Such points are elucidated widely by President Kim Il Sung in his works, and so we must deepen the study of his works.

### **3. THE MATERIALIZATION OF JUCHE**

The theory of the Juche idea must necessarily be applied to practice to confirm the correctness of Juche-oriented policies. We must by no means consider theory and practice separately. The theoretical concepts of the

Juche idea stem from the revolutionary practice in the Democratic People's Republic of Korea.

The key point taught us by the Juche idea is that we should proceed from our reality in order to make revolution. At the stage of the liberation struggle and of construction that follows, various problems arise. But a fundamental question among them is that of external influence.

If one is to rely on one's own force as the master of one's own destiny, one should proceed from one's own reality. Even if power has been seized, the revolution will not be accomplished spontaneously. Seizing political power is only the first step, and so it should be followed by the ideological, technical and cultural revolutions. Only when victory has been secured in these three fields can it be said that the revolution has been consolidated. This has been vividly proved in Korea by the wise, correct and clear policies of President Kim Il Sung who elucidated the basic principles for the materialization of the Juche idea.

## (1) JUCHE IN IDEOLOGY

To establish Juche in ideology means seeing to it that people have adequate political awareness of their cause. The masses of the people should be conscious of their reality and their role.

In other words, they should have the revolutionary viewpoint. From the analysis of the reality they should pass to the acquisition of consciousness, and then to the position that they must make revolution.

It is an easy-going manner and is a petty-bourgeois attitude to expect others to analyse one's reality and teach him what to do. Only when one has the standpoint that one is the master of society, can he become a revolutionary. This standpoint makes one rely on one's own strength

without depending on others. We should not forget that the revolution is a work for the people and that it can be carried out only when they have a clear ideological consciousness. This is because their activities are determined by their ideological consciousness.

If they are subordinated to others, the popular masses will view the reality according to the schema which shackles them, have no thought of independence and conduct no creative activity. This is because they are in a humiliating position. What, then, should be done to establish Juche in ideology?

#### **a. Education in the Revolutionary Traditions**

The methods of struggle are not the same in all epochs. When we refer to the need of education in the revolutionary traditions, we do not mean that one must copy from the things of the past. We should be well aware of the character of the struggles waged by our people. The examples of the popular heroes, that is, not only the people who fell in battle but also those who fought the formidable enemy courageously, were ill-treated by the enemy, or were in prison, and the past experience of mobilizing the masses are helpful to analysing the reality of nation.

The struggles of the past have a profound ideological content which we must find out. These struggles help us to enhance our consciousness and to acquire the revolutionary traits needed for our arduous struggle. Since the revolution is a prolonged undertaking that must be continued through generations, and its successful accomplishment requires us to study and know well the struggle of our predecessors. Since history is a history of struggle for Chajusong, all people are bound to go through this process. This is the very characteristic that must be found out from the Juche standpoint.

## **b. Education in Party Policy**

To be a revolutionary party, it is not enough to proclaim it as the vanguard. Only when the party spearheads the struggle and puts forward a correct policy based on the reality, will it deserve to receive this name. The revolutionary struggle should be waged according to a line showing the way of uniting the entire people and defeating the enemy. The party alone can secure the unity of thought, will and action of the popular masses. When we speak of the party, we mean a revolutionary party, the unique party in the revolutionary struggle.

Coercive methods will be unable to bring the masses of the people to follow the party. The people will follow the party only when it carries on the struggle by rousing them to activity in keeping with their level of consciousness and prospectively taking an independent and creative stand. The party is not a mere group of people who joined it with the intention of making revolution. To lead the masses to a better and righteous society, it should work out its own plan based on the reality and have wisdom, determination, clear ideology and a fighting spirit to guide the masses according to it.

The party must show the way ahead and clarify the doubts, and its position should not be sectarian nor dogmatic, but should be constantly re-elaborated and enriched.

Without the party, the revolution cannot be made. This is why we should always defend the party's political lines and thoroughly implement the tasks assigned us by the party.

## **c. To Heighten National Pride and Dignity**

In order to acquire the Juche method of thinking, it is

essential to have a high level of national pride and consciousness of independence. If the world revolution is accomplished, this conception may change greatly. But we should start from the reality in which there exist national boundaries and remain national differences, and these exert influence on the struggle for liberation. To make revolution the masses of the people should have a high sense of national pride. This will impart them the traits needed for fighting to the end.

One should know well the history of the country and the struggles of the people in the past for independence, sovereignty and freedom. This will give us the greatest encouragement so that we can come out in the revolutionary struggle with a national pride.

It is essential to know well the geography of the motherland, value the property of the country and love its beautiful nature.

People with such a high level of patriotism will never tolerate their motherland being subjugated. In other words, they will maintain an independent stand to defend their motherland and add to its glory. The people without national pride will be unable to comprehend and feel national dignity as an independent being nor will live freely under a superior system without exploitation of man by man. To have national pride, one should believe in one's own strength and discard the spirit of dependence on others.

## (2) INDEPENDENCE IN POLITICS

When we speak of independence in politics, we think of the question of power. Independence in politics implies the right of the state and the party to formulate and implement their political lines in keeping with the interests of the

revolution and the people and the concrete reality of the country, and also the capacity of exercising such rights on the principles of equality and respect and maintaining sovereignty in the international relations. Political lines should be worked out in the interests of the masses on the basis of a scientific analysis of the reality and in accordance with one's own judgement.

Political principles should be respected in the international relations, too, since in this area equality and mutual respect should prevail. Otherwise, political Chajusong will be lost. If the party and the state permit others to look down on them for reasons of size and other motives, they are bound to lose their Chajusong and to be shackled to others.

However, one should not practise isolationism but maintain relations on the principle of equality and respect.

One should adhere to the principle of internationalism, one of the best principles of revolution. But internationalism should never be an instrument for dominating others.

The people of each country are the masters to decide their destiny. This is the basic principle of self-determination of peoples which must always be respected.

The best contribution we can make to the world revolution is to push forward and develop our revolution by our own forces by mobilizing our popular masses.

A party and a government subordinated to others will rather do a great harm to the world revolution, far from contributing to it.

The basic principle of Juche is to adhere to Chajusong in all fields, and the political principle constitutes the fundamental principle in social work and, further, in the revolutionary struggle. In order to ensure Chajusong in politics, the following two principles should be observed:

- a. To establish a people's government, build up the

internal political forces and formulate policies in a prospective way in consonance with the reality. The analysis of the reality should not be confined to concretizing what has been done but should refer to that which is going to be done.

The political lines implicate an ideological conception not only of the world in which we are now living but also of the world to be built in the future. In order to enjoy the support of the masses without making a mistake and to plan a world which will suit us, we should proceed from our reality and, to this end, we must make it our objective to promote their interests.

In mapping out our policy we should not copy what has been done by others. Policies often coincide in definite struggles in the international arena such as the struggle against imperialism, the main enemy. But these struggles must be waged in keeping with our own perspectives and circumstances.

In the internal ideological struggle, too, we should proceed from our reality without trying to copy the pattern of similar struggles carried out in circumstances alien to ours.

To act in an independent way is the only way to confirm one's faith. I would like to emphasize again that what we are going to perform should not be taken for nationalism. One needs to take into consideration the experience of others and, if necessary, should receive their aid, but, in any case, one must carry on the struggle in an independent manner according to one's own judgment, regardless of other's experience.

b. Complete sovereignty and equal right should be exercised. We must not ignore the realities of the world where we live. On the contrary, every day we feel greater links between our destiny and the destiny of the rest of the world. The world has nations, big and small, rich and

poor, socialist and capitalist, and with a large or a small population.

Likewise, there exist parties with a long history of struggle and recently-founded parties, parties with a large membership and those with a small number of members. However, Chajusong has nothing to do with their size or geographical space or the number of party members. Chajusong is a principle based on equality and respect, irrespective of any other circumstances.

The position of Juche is an independent position which requires others to respect us and vice versa. Collaboration between countries and between parties should be maintained, but this collaboration should be based on mutual respect and assistance on an equal footing and with sincerity.

A man who follows others blindly or tries to impose his intentions on others is devoid of the spirit of Juche.

In this respect, President Kim Il Sung said:

**"A Communist should not act arrogantly and say that whatever he does is right and whatever others do is wrong. It is impermissible to behave like this with comrades fighting for the common cause."** (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 365.)

### (3) SELF-SUPPORT IN THE ECONOMY

The Juche idea raises self-support in the economy as a basic principle. The explanation of this principle is simple. Because it can be summarized to the effect that its essential is to build an independent national economy by relying on one's own forces.

The struggle for liberation is arduous and exhausts the economic power of the country. After liberation revolutionaries may depend on the aid of others, unaware that



this is a new noose of subjugation. To build an independent national economy is the correct way. It means developing the economy in a diversified way, so that an all-embracing economic system is established in which all its branches are organically interlinked.

To this end, one must count on various aspects such as the character of production of the country, existing raw material resources and preparation of scientific and technical cadres in keeping with the national needs.

Without developing an independent economy, national sovereignty cannot be defended nor can political independence be completely achieved. It is that both are closely related with each other. In other words, economic independence is the material basis of political independence.

Struggle aims not only at liberation from imperialism but also at becoming independent. Therefore, we should use natural riches and the force of the masses so that they may serve as the economic foundation. However, this does not mean that we deny foreign trade and cooperation among peoples. To have one's own means is what counts.

It is known to everyone that we cannot produce everything we need. But we should produce the essentials of living on our own in order to participate in the international division of labour in our own right as masters of our own destiny. To materialize the principle of self-support in the economic field, the following two principles should be observed:

a. In order to develop an independent economy, it is necessary to enlist one's own manpower and natural resources in the revolutionary spirit of self-reliance. Even in case foreign aid is needed, one cannot entirely depend on external aid interminably, even if it is offered by friends. Because this paralyzes the creative power and fighting spirit of the masses of people.

Self-reliance is not a principle applicable only in deciding important problems. It represents the national attitude of the popular masses to be applied to solving all problems including trivial matters. Setting oneself the goal of building a prosperous country, one must produce what one has not and seek out what is wanting or make substitutes for it.

By self-reliance we do not mean producing everything for oneself but mean making a living on one's own resources. We should make use of good experiences and introduce advanced techniques in building our own country. What has already been invented need not be invented again.

We should conduct economic exchange with other people, but this only on an equal footing without causing hazard to our independence and sovereignty. To this end, we should live by our own efforts without depending on international relations, as pointed out by the Juche idea.

No one will make our revolution in our stead. So the popular masses of each country should carry out this task. However immense foreign aid may be, a revolution cannot take place if the masses are unwilling. On the contrary, if they believe in themselves and have lofty ideological consciousness, all problems including the economic problem will be solved.

b. One should build an independent national economy. Each country should develop the economy by using its own resources. There are countries, rich or poor, those with raw materials for heavy industry and others which put the main stress on agriculture. This is the reality not to be ignored. In order to build an independent economy one should adhere to the principle of relying on the domestic resources. The people should have control over the resources and make good use of them in their interests.

Advanced modern techniques should be introduced, and this by the technicians of one's own country. This is also a great asset.

And the economy must not incline towards the production of one kind of goods. The economy should be developed in a diversified way in the interests of the people.

The developing countries achieved great success by building up local industries to develop all areas in a proportionate way. All this should be based on a unified plan covering the economy of the country as a whole. It is by no means easy to build an independent national economy, but it is a work of epochal significance. Every country should solve this problem in conformity with its reality without forgetting that it is the most important work for the people's happiness and its political sovereignty, which should not be ignored.

#### (4) SELF-RELIANCE IN NATIONAL DEFENCE

As long as imperialism remains, the people should be prepared to counter its aggression. Today the danger of a new world war is not removed. However, the balance of forces is such that it checks the war which can bring destruction to all human race. This is true.

But one should not ignore or underestimate the possibility which the imperialists will surely resort to if necessary for their interests. The true nature of imperialism has never changed. On the contrary, every day and in all continents we see examples of their contempt for other peoples. In order to check their voracious exploitation, those countries freed from their yoke and those organizations fighting for the emancipation of their peoples should build up national defence capacity.

History shows how the seemingly weak nations took up arms and defeated vicious imperialism. Korea is the first and best example of this. In the severe war of 1950-1953 Korea beat the US forces which styled themselves as powerful in the world.

The examples of struggle of the peoples of various countries in Asia, Africa and Latin America also have proved that imperialism is not invincible by any means, and that a people who are firmly determined and well prepared can successfully frustrate interventions which will exist as long as imperialism exists. A people fighting against such a formidable aggressor as imperialism will naturally receive international aid. However, this aid is of secondary importance. Therefore, the people should not seek to defend their country by relying on foreign forces, but foster their strength to hew out their own destiny by themselves.

To defend their rights is a task of the popular masses themselves who are directly victimized. Strength to defeat even the most formidable enemy is born of the struggle to defend their sovereignty. The peoples who fight for their liberation and build a new, best society are exposed to the constant threat of imperialist aggression. So only when one has defence power enough to repel whatever strong enemy, can he step up his struggle. The people should be ideologically and physically ready. They constitute the most powerful army.

Along with the regular army, the workers and farmers should not only know how to use the hammer and plough but also learn how to handle the guns which will guarantee them freedom. Nobody can criticize people who are preparing for defending their houses against invasion. And as long as there exists the danger of aggression by the imperialists who try to stretch out their crooked hands to the defenceless people, nobody can criticize a people who are preparing for defending their sovereignty.

## (5) JUCHE IN CULTURAL CONSTRUCTION

The revolution requires preserving the cultural traditions of the people. The popular culture, the working-class culture, cannot be born of nothing, but has deep roots in the country's traditions. However, the bourgeois culture or the culture which is under the influence of the imperialist ideological offensive should not be extolled. It is necessary to recover the cultural traditions which have their origin in the indigenous national character and the reality of the people.

The revolution implicates a radical change in the political, economic and ideological areas. Therefore, in the cultural field, too, a new plan should be mapped out according to the reality which we intend to build.

Among the cultural relics, the progressive and the popular should be distinguished from the old and the reactionary. Education plays the most important role in the cultural revolution. People acquire the consciousness of independence and creative ability through education.

Education must teach one's own things, the cultural wealth of the people, traditions and customs and knowledge they need for productive activity.

Education rears people for the revolution. Therefore, the people who receive education should know clearly that they have to prepare themselves for liberating their country from all sorts of subjugation and building a better society. Education should be geared to the transformation of the whole society and combined with productive labour, and its contents should be based on one's reality and serve it in every way.

Art should be developed to suit the feelings and aesthetic tastes of the people. In other words, art should be

accessible to the people and properly reflect their spiritual world. The so-called "spiritual manifestation" will serve nothing and have no *raison d'être* if it is not helpful to the struggle for doing away with the old and creating the new, does not promote the struggle against the classes and society of exploiters and does not serve the struggle of the popular masses for their happiness and well-being.

#### **4. THE MATERIALIZATION OF THE JUCHE IDEA IN THE DEMOCRATIC PEOPLE'S REPUBLIC OF KOREA**

The Workers' Party of Korea advanced the policy of ideological, technical and cultural revolutions to eradicate the old in these spheres and step up socialist construction to the maximum. This is a clear-cut policy for materializing the Juche idea.

According to the policy set forth by Comrade Kim Il Sung, the General Secretary of the Party Central Committee, the Workers' Party of Korea gives definite priority to the ideological revolution over the technical and cultural revolutions. This is based on the decisive role of ideological consciousness in the activities of people and the importance of ideological work in the revolutionary struggle.

President Kim Il Sung said:

**"Only when priority is given to the ideological revolution to remould the thinking of people and stimulate their revolutionary enthusiasm, can all problems of the revolution and construction be solved successfully."**

As Comrade Kim Il Sung said as regards ideological

work in his report to the Sixth Congress of the Workers' Party of Korea, revolutionary organizational life was strengthened in Korea so that the workers, farmers, youths and women might receive education and ideological training in Party organizations and their respective working people's organizations under their guidance and assistance.

The ideological revolution has brought about a fundamental change in the ideological and mental qualities of the Korean people and in their manner of work and mode of life.

The Korean people attach great importance to study and education as the means of ideological transformation. It can be said that the Korean people have acquired profound political insight through study.

They study at home for two hours every day on an average. Besides, they attend studies and edification work conducted in the forms of lecture, talk and discussion at their work places, which deal with matters of practical concern, the lines and policies of the Party, problems arising in their work and new international problems.

The Saturday is designated for study. In general, they study individually in the morning and collectively in the afternoon. This markedly enriches their knowledge. Leading cadres attend political schools including the University of National Economy for one month a year. In this period all from ministers to specialized workers board in the schools and devote themselves entirely to study.

In the whole process of study special importance is attached to deepening the knowledge of the principles of the Juche idea. This is regarded as indispensable for enhancing the ideological consciousness of everyone.

The Koreans show deep respect for and trust in the Workers' Party of Korea which always finds out their needs and works out the political lines. The political lines are

discussed broadly in advance by the people on a democratic basis.

These policies accelerated the revolutionary struggle in Korea, with the result that social evils were extirpated and a society where all people enjoy a happy life without any worry was built in only a few years.

In this way the Koreans learned in their day-to-day activities to uphold the Party's policies and came to place full confidence in the Party. The revolutionary struggle in Korea makes all people profoundly study the history of their country and its traditions of struggle.

Thanks to such traditions, the Koreans have always successfully overcome the obstacles lying in the way of the revolution, learning from their examples. They love their country, value its glorious revolutionary traditions and pay respect for the heroes who had joined in those struggles.

It can be said that the Korean people knew their country well and had a high sense of national pride as Koreans, thereby thoroughly materializing the principle of Juche in ideology.

The DPRK is an independent, sovereign state, though a small country located in a strategic area surrounded by big countries such as the USSR, China and Japan. It maintains the political stand of non-alignment.

Due to this stand, Korea is respected and admired by the people of the world. The world considers Korea an independent country, whose people establish their principles independently in their internal policy and in their relations with other nations.

The Juche idea makes it clear that there should be no political discrimination between big and small nations and their relations should be based on the principles of mutual respect, equality and non-interference in internal affairs.

The government of Korea claims that cooperation with other countries is necessary, but this should be based on



the principles of equality and mutual respect. It runs counter to the essence of the Juche idea to try to impose one's will on others in some way or to yield to other's will voluntarily.

In pursuance of the policy which is permeated with the Juche idea enunciated by President Kim Il Sung, the Korean people have achieved extraordinary success in the economic field. Although the whole country was devastated in the war fought against US imperialism, they scored great success in economic construction and thus built a powerful, developed socialist state. In the rural economy, too, an amazing success has been registered. At present there is not an inch of idle land in Korea. In 1980 the target of 9 million tons of grain was hit in only 1,500,000 *chongbo* of cultivated land. Today the Korean people are striving to reclaim 300,000 *chongbo* of tideland and put 200,000 *chongbo* of new land under the plough. When this is done, land equivalent to a third of existing crop area will be added.

Heavy industry fed with raw materials extracted from the rich mineral deposits is the basis of the Korean economy. According to the official data, between 1970 and 1979 industrial production grew by 15.9 per cent every year, and total industrial output value rose 3.8 times, with the production of means of production increasing 3.9 times and consumer goods 3.7 times.

Since the climatic conditions make it impossible to obtain such basic products as cotton indispensable for the textile manufacture, the creativity of scientists has been enlisted, so that "vinalon", a cotton substitute, has long been produced from limestone and anthracite and widely used. In a short span of time electrification and irrigation were completed; taxation abolished; and the problems of shelter, education and health solved.

In Korea today all the people without exception live in

convenient houses. With the introduction of compulsory, free eleven-year education all children of school age go to school and students of universities and colleges receive free education, even provided with scholarships. And modern public health establishments have been set up and the number of doctors per 10,000 of population is 23.3. Medical care is free.

Korea has modern transport networks, heavy machine factories, and developed light industry. As a consequence, the Korean people enjoy everything of good quality as in any other developed modern society.

Though a country with a little more than 17 million population, it has a large army of intellectuals exceeding one million, and has now set it as its immediate goal to give higher education to all the population. A large part of the state budget is allocated to bringing up children. In Korea the children are regarded as kings of the country. There are most modern, convenient and hygienic installations, including nurseries for the youngest children, schools furnished with everything necessary for a full study, and children's palaces which play an important role in the educational field.

As correctly taught by the Juche idea, all this socio-economic progress not only constitutes the foundation for its independent policy but serves the well-being of the masses. These tremendous successes of the Korean people have been achieved mainly by their own forces without aid from outside. By doing so, the Korean people have brilliantly materialized the Juche idea.

This is the greatest pride for the Koreans. These successes should be safeguarded because half the country is occupied by the enemy. Over 40,000 US troops are stationed in the southern half of Korea, who constantly threaten the peace and security of the Korean people. At the same time, dividing Korea, historically a homogeneous

nation, into two, they are bringing the greatest sufferings to its people.

Under the aegis of imperialism the fascist puppet clique in the southern half reinforce their aggressive armed forces in a big way and ceaselessly raise war clamours. Faced with such a threat, the DPRK should defend itself and, to this end, has built up an invincible army. The Korean army is made up of sons and daughters of the people. The young men and women of Korea, ideologically ready and politically well aware of the reality, constitute an invincible force that guarantees the independence and sovereignty of their country without vacillation in the face of the threat presented by the enemy who is watching for a chance for aggression. The enemy perpetrates provocations every day. Even the enemy knows that he cannot conquer Korea before killing all the Koreans. In fact, at this point of time in the 20th century this is impossible for any sanguinary army of imperialism.

In Korea, however, the possibility of invasion is not underestimated and its people are prepared to counter it. They are just. The line of reunification advanced by President Kim Il Sung is to realize reunification independently and peacefully through the establishment of the Democratic Confederal Republic of Koryo. To this end, he put forward the ten-point policy to meet the long-cherished desire of the Korean people.

Korea is prepared to defend everything they have built through the correct application of the Juche idea, by their own labour, natural resources and forces.

A great success has also been scored in the cultural construction of the country. I have already mentioned the remarkable progress in education. Besides, considerable importance is attached to culture and sports and theatres, houses of culture, and indoor stadiums and other sports facilities have been built. Pay a visit to nursery schools,

and you will see what great importance is placed on the cultural field in Korea. Children of three or four sing and dance like experts, children of five play on the piano and accordion as well as professionals, orchestras of seven-year old children play concert music, and children at the age of eight are consummate singers. The achievements of Korea in this field are beyond description.

The Juche idea teaches that one should be physically ready to make the revolution. It can be said that every Korean is an athlete. Every school, work place, city and village has complete sports facilities and sports instructors, and plans for athletic activity. Indeed, they are incredibly fine.

Viewed from the Juche perspective, sports serve the ideological development of people, and this finds notable expression in the mass game. With the participation of tens of thousands of persons, the mass game presents a spectacle of a sport-cultural nature which faithfully reflects the reality of Korea.

We can say unhesitatingly that Juche established in Korea has brought about very positive results. The three revolutions have advanced simultaneously to register great success.

The people enjoy a bountiful material life and are fully ready ideologically to solve all problems arising in the revolution by their own force and judgment. Culture, too, has highly developed, and science and technology have also made as great progress as in any developed countries of the world.

The Korean people is a happy people. However, they do not mark time but study and work every day to make greater progress and provide greater convenience to everyone.

The people of north Korea are always concerned about the wretched plight of their south Korean compatriots and

thinking to help them in their revolution so that they may attain a living standard as high as that in the north.

The Koreans say proudly that they live in an earthly paradise. We had the privilege of visiting this country and can now affirm that their words reflect the reality as it is.

We would like to stress again that all this is a result of the correct materialization of the Juche idea enunciated by President Kim Il Sung. The Juche idea is an idea which leads to victory the people's struggle for national liberation and the building of a society as fine and just as that of Korea.

## Chapter III

# THE EMINENT LEADER OF KOREA

### 1. THE GENERATIONS CHANGE BUT THE CAUSE REMAINS ONE

Since a long time ago a prominent political and military figure has begun to emerge from among the Korean people. He is none other than Comrade Kim Jong Il. He was appointed to a very responsible post at the Sixth Congress of the Workers' Party of Korea. We believe it appropriate to make some remarks on the personality and the path traversed by this leader who the Korean people hold in so high esteem.

The revolutionary cause started by the great leader Comrade Kim Il Sung, which has as its principal objective the building of a new, communist society, most equitable and free, is not a simple task to be accomplished in one generation. At present Korea has many cadres who have served in all spheres of activity to lead the Korean revolution to victory. Under the leadership of Marshal Kim Il Sung the Korean people defeated Japanese and US imperialisms and have built up great self-defence power to guarantee the revolution in the DPRK.

Many Korean scholars are deepening the studies of the Juche idea enunciated by the great leader President Kim Il Sung.

In the socio-economic area, too, we could cite a long list of cadres who have been devoting their whole life to the building of a true paradise on the land of Korea. They all have one guide, one genuine leader, and he is Marshal Kim Il Sung who with brilliant wisdom and great love for his people, puts forward basic policies for the grand task of building a new society.

We must know clearly that the Korean people are keenly aware of the necessity of a leader to lead their deep-going revolution. The cadres at all levels and the entire people want to believe only in the person who can visualize the whole process of the revolution with a broad insight and secure its successful progress, and who symbolizes the traditions and hopes of the people.

It is also quite obvious that such a huge and magnificent revolutionary work now under way in Korea cannot be finished in one single generation. The working masses build a new society under the guidance of a leader, and this is a historical undertaking of a protracted nature.

The people is the master of history, and they carry out the revolution. But the revolution is not a spontaneous movement but should necessarily be guided by a vanguard—a party and a leader. Only the popular masses are entitled to select their guide, their leader, from among the ablest men who have been true to the revolution all their life and have enough intelligence and creative power to lead the revolution to victory in conformity with the guiding idea of the revolution.

Although the generations change, the cause remains one. Today we witness the lamentable fact that due to the failure in correctly settling the question of successor to the leader, the revolutionary cause is going through twists and turns.

The Korean people are a highly awakened nation who are well aware of their cause and the great benefits they

enjoy in the new society. Therefore, they never want to leave to fate the selection of the leader who will see to the further development and final victory of the Korean revolution in days to come.

This is why the Korean people have chosen as their great guider young Comrade Kim Jong Il who is well versed in the Juche idea and guides the Korean revolution with brilliant intelligence and extraordinary commanding ability. He is trusted and loved by the people and placed in the highest leadership post.

At the Sixth Congress of the Workers' Party of Korea held in October 1980 Comrade Kim Jong Il was elected Member of the Presidium of the Political Bureau, and Secretary of the Central Committee of the Party and Member of its Central Military Commission. Comrade Kim Jong Il was entrusted with such duties for his achievements and the entire people's love for him.

## **2. THE GREAT THINKER VERSED IN THE JUCHE IDEA**

We know well that the Juche idea is the fundamental idea that guides the Korean revolution. From his early years, the leader Comrade Kim Jong Il closely studied the Juche idea and grasped its quintessence. On this basis, he enriched it further. We are well aware that the Juche idea founded by the great leader Comrade Kim Il Sung is not a treatise concerning an established theory.

The Juche idea was born of the actual struggle of the popular masses. So, its basic principles are enriched further every day and obtain new contents not known before.

This is precisely what the leader Comrade Kim Jong Il



has done. With his refulgent wisdom he gained a deep understanding of the Juche idea and made important contributions to it. He published and advanced many ideologies, theories and policies.

In his various works Comrade Kim Jong Il elucidated that the revolution in the present stage is the struggle to imbue the whole society and Party with a single idea, that is, the Juche idea.

One of the important contributions made by the leader Comrade Kim Jong Il is that he strengthened and developed the Party in conformity with the Juche ideology, theory and methodology. Thus, he has made it possible to accomplish to the end the cause of socialism and communism started by the great leader.

Comrade Kim Jong Il has deepened and developed the thought concerning the ideological, technical and cultural revolutions presented by Comrade Kim Il Sung, and defined them as the Party's basic strategy. Further, by deepening and developing the Chollima Movement, he put forward the policy of "speed campaign" in socialist economic construction.

His thoughts on literature and art are truly superb ideas which deserve a profound study. Pointing out that literature should vividly depict living men and serve the people, he newly defined literature as communist humanics.

He made it clear that literature acquires worth and significance only when it aims to serve man, thereby putting an end to the theory of literature for literature's sake.

The dear leader taught that literature should present the independent man as protagonist in all social and historical events and defend the Chajusong of man. The leader Comrade Kim Jong Il made contributions in many spheres of activity and enriched the revolutionary thoughts of the great leader Comrade Kim Il Sung. He published

excellent works concerning state-building, economic construction, socialist cultural construction, building of the people's armed forces, Juche-oriented science, education, press and sports.

A genuine leader should combine theory with practice. Comrade Kim Jong Il has not only displayed great talents in creating theories but also provided for absolutely correct methods of leadership.

Some important points of his methods of leadership are:

1) to push forward any task in an all-Party, all-people movement by relying on the strength of the popular masses, the masters of the revolution and construction;

2) to put great faith in the strength of the masses, teach them kindly, enlist their strength, and induce them to accept difficult, complex revolutionary tasks as their own;

3) to develop ceaselessly the work of all branches by controlling and directing it in a unified way and looking after it minutely;

4) to set an ambitious goal and employ appropriate tactics to reach it without fail.

Let us take some examples of successful application of the established norms by him.

Here is a concrete instance. Comrade Kim Jong Il set an important objective, that is, the goal of introducing complete automation throughout the country to free the working people from hard labour. He first made sure that automation was promoted at the Hwanghae Iron and Steel Complex where there was still a great deal of work in high temperature and harmful labour.

Thus, it was necessary to introduce automation at a concrete spot, so that, its experience could be generalized throughout the country.

Comrade Kim Jong Il gave instructions as to the concrete steps in this work and, though busy looking after all affairs of the Party and the state, personally gave

guidance in the automation of the Hwanghae Iron and Steel Complex. In a little over a year he discussed measures and offered suggestions over 100 times, and sent necessary machines and equipment for automation over 30 times.

Thus started, automation spread rapidly all over the country, with the result that remote control by TV was introduced into iron and steel complexes, gradually followed by the mining, building-materials and chemical industries.

Comrade Kim Jong Il initiated the "70-day battle" which made it possible to fulfil the Six-Year Plan a year and four months ahead of schedule and the "100-day battle" to meet the Sixth Congress of the Party with success. Instances of his activities in different spheres are countless.

Every Korean speaks about the long-distance belt conveyer at the Unryul Mine.

Located on the west coast of Korea, this mine supplies raw materials to the Hwanghae Iron and Steel Complex. The long-distance belt conveyer was laid in accordance with the instructions of the leader Comrade Kim Jong Il. It stretches far out into the sea for over four kilometres. As a result, the dirt from the mine is disposed of quickly and, at the same time, a wide area of land is recovered by damming off the sea.

On the instructions of the outstanding leader this project was completed with success in a very short span of time. Likewise, a large number of important construction projects have been carried out in Korea according to the policies of the leader Comrade Kim Jong Il. Among them are the Grand People's Study House, Pyongyang Maternity Hospital, Changgwang Health Complex, Mansudae Art Theatre, Changgwang Street, and 98-kilometre long pipelines between Chongjin and Musan for transporting ore concentrates.

Comrade Kim Jong Il correctly interpreted the policy of the great leader Comrade Kim Il Sung on the need of unity between the peoples of all countries in the struggle for Chajusong.

Comrade Kim Jong Il is leading the Korean people to strengthen the unity and solidarity of the international communist movement and develop the relations of friendship and cooperation with the peoples of the socialist countries. Therefore, Korea maintains good relations with all the socialist states and Communist and Workers' Parties.

Another policy advanced by the dear leader of the Korean people is to attach great importance to the solidarity of the non-aligned countries and newly-emerging nations which undoubtedly constitute the bastions of anti-imperialist revolution at the present time. The policy of strengthening solidarity with these countries is quite correct.

In advancing correct policies in the field of delicate international relations at all times, Comrade Kim Jong Il has earned high prestige among the people.

### **3. THE DEAR LEADER OF THE PEOPLE**

The great leader Comrade Kim Il Sung created the Juche method of work.

The leader Comrade Kim Jong Il personifies it perfectly. A leader should come from among the people and have their support. Comrade Kim Jong Il has such essential traits. He not only has profound theoretical knowledge and remarkable ability as an organizer and a leader, but also

is a modest man who is always ready to lend an ear to the voice of the people and is convinced that the popular masses are the source of strength.

So, before forming his views to put forward a policy, he holds talks and discussions with workers and working people, and consults their opinions. This is precisely the Juche method of work. Because he respects the Party cadres and members and his affection for his people is manifested in a thousand different ways, they endlessly adore him and accept him as their leader.

Indisputably, the Workers' Party of Korea is the political weapon to carry out the task of building a new, communist society in Korea according to all ideological policies and practical directions given by the great leader Comrade Kim Il Sung over a long period.

The great leader, the Party and the Korean people can only hand over this task to a guider who has brilliant wisdom, is completely identified with the people, and is deeply conscious of the principles and aim of the WPK.

This is why this task has been entrusted to Comrade Kim Jong Il who is in charge of the organizational leadership work of the Party. Thus, he has come to take charge of the highest duties in the country.

To intensify education in the Juche idea and strengthen and develop the Party on the basis of the monolithic ideological system is one of his important policies. This has provided a guarantee for the Party to act and grow according to the strategic policy and ideology advanced by the great leader Comrade Kim Il Sung.

The concrete contents of the policies put forward by the leader Comrade Kim Jong Il are:

(1) to train all Party members to be genuine political cadres;

(2) to see to it that all Party members lead Party life faithfully according to the norms and regulations;

(3) to intensify ideological education to train all Party members to be Juche-type communist revolutionaries;

(4) to establish a system of controlling and helping the lower bodies, while conducting inner-Party work;

(5) to strengthen coordinated operations and cooperation between departments of the Party.

Besides, there are various important points, which will doubtlessly serve the end of further strengthening the Party which leads political life in Korea. However, you should not think that the dear leader Comrade Kim Jong Il is conducting such work by means of giving instructions at his desk.

He guides many a Party meeting at different levels, maps out policies, takes organizational steps, has talks with cadres, gives lessons, delivers lectures, goes among Party members and takes counsel with them, and guides the writing of the editorials of the Party newspaper and documents for study.

It is not strange to meet him at a production site where Party policy is implemented, or to see him leading a Party cell meeting. The leader Comrade Kim Jong Il has seen to it that the functionaries do away with their old bureaucratic, formalistic, and conventional methods of work and only apply in the Party the method of work created by the great leader Comrade Kim Il Sung. Thus, the unitary ideology and unique method of work have been established in the Party from the centre down to the lowest unit, with the result that organizational work and propaganda and agitation work have been improved.

Today the WPK is united rock-firm around the great leader and the dear leader, and has been turned into an integral revolutionary organization, in which all Party members move as one man under the unitary leadership of the great leader Comrade Kim Il Sung and the Party centre. We have briefly referred to the leader Comrade

Kim Jong Il who enjoys the respect and trust of the entire people. We think that he is respected so much by them for his achievements and for the policies he has mapped out for them.

As mentioned in the preface of this book, a leader does not appear all at once. The Korean people have found in the great dear leader a person capable of leading the revolutionary cause under the direction of Comrade Kim Il Sung, for he is possessed of all necessary qualities to take charge of this great work. The younger generation of Korea should continue with the cause initiated by Comrade Kim Il Sung.

The transformation of nature and society cannot end in one generation. Hence the necessity for the emergence of a new leader who will guide this important work. We can say that the continuation of the revolutionary cause in Korea is firmly guaranteed. This is because there is Comrade Kim Il Sung who is always in the hearts of the Korean people, the great leader who will live for ever through centuries due to his ideas and achievements. Also because there is the great Party which organizes and leads the Korean people not only in carrying out the huge undertakings at home but also in the international affairs which exercise influence on the destiny of the country. Further, because there is the great dear leader of the people who will continuously guide the revolutionary struggle with fresh vigour and spirit, in keeping with today's goal and policy, but in line with the current of times.

## EPILOGUE

Even in the worldwide economic crisis of today, great success is scored in the field of material life of the people in the DPRK because it has a sound economy. The greatest success achieved in the revolution is that the ideological consciousness of all the Koreans in the northern half of the country has risen, so that they have acquired the mettle and strength to pull through the difficulties they may encounter in the process of building a better society.

We have so far analysed the great achievements made by President Kim Il Sung in the struggle for liberating the people and establishing the best system. We have also referred to the basic principles of the great Juche idea which provides an absolutely correct guideline and orientation to all peoples who are striving to free themselves from oppression and build socialism.

The successes attained in the Korean revolution through the application of the Juche idea have also been mentioned briefly in this book. Further, the merits of the dear leader Comrade Kim Jong Il in leading his people and the unbroken continuance of the revolutionary cause in Korea have also been explained.

As stated in the beginning, this book is no more than an introduction of the themes mentioned in it to awaken an interest in a deep study of each of them.

We hope that the Latin American friends and the Spanish-speaking people will find this book interesting. The Korean revolution is a dynamic and vigorous revolution advancing at a steady pace thanks to the leadership of President Kim Il Sung and the policies based on the



great Juche idea. The Korean people are a people who are conscious that as the masters of their own destiny, they are directly building their own happiness. The most beautiful thing in the Korean revolution is the confidence which the WPK places in the popular masses and vice versa. Today the Party and the people united as one are making vigorous progress to build a society in which all material and cultural wealth will serve the people, the men. The DPRK is an example for all peoples of the world in their struggle for a better world.

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